



Religious Intelligence

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

NEW DESIGNATION OF MISSIONARIES.

We noticed last week by anticipation, the departure of a reinforcement of missionaries to take possession of the vast field that is opening in Burmah. The Christian Watchman gives a cheering account of the services preparatory to their departure, from which we make the following extract.

A Missionary meeting of the most delightful interest was held on the last Lord's day evening, at the Rev. Mr. Stow's Meeting House, Baldwin Place, previous to the departure of thirteen Missionaries, whose designation is to Burmah and Siam.

Rev. Mr. Wade delivered a brief address to the assembly, gratefully acknowledging the Christian kindness which himself and Christian associates in the Mission had experienced, and urging the importance of greatly increasing the number of Missionaries to the heathen. It was one of the greatest afflictions when laboring in Burmah, that he and his brethren there could not satisfy the ardent wishes of the natives to receive portions of the Bible, and Tracts on religious subjects; and to hear preaching. The people would come hundreds of miles for a Tract about Jesus Christ, and a part of the Scriptures. When they would ask for the whole Bible in their language, they were told they must wait several years. Their reply would be, "Alas! we shall die probably without ever seeing the whole of the sacred book." Mr. Wade was explicit on the necessity of a far greater increase of piety among Christians in America. He had no expectation that Burmah and the Pagan world would be converted to Christ till there was more religion among ministers and professors generally. He had heard many prayers for the spread of the gospel, and for the Holy Spirit's influence, but he placed little reliance on these prayers, unless he discovered in them a deep feeling for the moral darkness of the world. He feared that many hundreds of years would pass away, and millions of heathen be lost, unless the spirit of prayer was more sincere and ardent, and more piety apparent in ministers and private Christians.

After Mr. Wade had concluded, the Karen made a very brief address in his own language, which was interpreted by Mr. Wade. The Burman then followed, in unintelligible eloquence, remarking that he

had crossed the wide waters to see the land where the seed grew that had been planted in the Mission at the East, and that he was about to return home, and cultivate the tree of Gospel grace, that was springing up there, until its branches should spread over the land. The following beautiful hymn, composed specially for this occasion by Mrs. Sigourney, of Hartford, was then sung:—

Native Land!—in summer smiling,—
Hill and valley, grove and stream;—
Home! whose nameless charms beguiling,
Peaceful nursed our infant dream;
Haunts!—to which our childhood hastened,
Where the earliest wild-flower grew;—
Church!—where Christ's free grace we tasted,—
Grav'd on memory's page.—Adieu.
Mother!—who hast watched our pillow,
In thy tender, sleepless love,
Lo! we dare the crested billow,—
Mother!—put thy trust above.
—Father!—from thy guidance turning
O'er the deep our way we take,
Keep the prayerful incense burning
On thine altar, for our sake.
Brothers!—Sisters!—more than ever
Are our fond affections twin'd,
As that hallowed bond we sever,
Which the hand of nature joined.
But the cry of Burmah's anguish
Through our immost heart doth sound
Countless souls in misery languish,
We'ld fly to heal their wound.
Burmah! we would sooth thy weeping;
Take us to thy sultry breast,
Where thy sainted dust is sleeping,
Let us share a kindred rest.
Friends!—this span of life is fleeting,
Hark!—the harps of angels swell,
Think of that eternal meeting,
Where no voice shall say.—Farewell.

Rev. Dr. Wisner, one of the Secretaries of the American Board of Commissioners for Foreign Missions, was present and made the concluding prayer.

The Address to the Missionaries by the Rev. President Wayland was one of his happiest efforts, and was filled with striking and original illustrations of Scripture truth.

The subject was well applied to ministers of the gospel and private Christians. It is their duty as well as that of the Missionary to live to Him, who died to save them; and while the one is called to be the herald of salvation in distant lands, those who continue at home must in every way that is pleasing to God, aid the noble effort.

In addition to the Missionaries, named below, Mr. and Mrs. Wade, with the Karen and the Burmese,

convertis, sailed in the same ship, the Cashmere, Capt. Hallet.

Rev. Hosea Howard, late residence, W. Springfield, Mass. Received literary and theological education, at Hamilton Seminary, N. Y. Mrs. Theresa Patten Howard, late residence Pompey, Onondaga county N. Y.

Rev. Justus H. Vinton, late residence, Willington, Tolland co. Connecticut. Educated at Hamilton Literary and Theological Seminary, N. Y. Mrs. Castilia Holman Vinton, late residence, Union, Tolland co. Connecticut. Educated at Wilbraham, Mass.

Sewall M. Osgood, Printer, late residence, Watertown, Jefferson Co. N. Y. Mrs. Elbira Brown Osgood, late residence, Watertown, Jefferson county, N. Y.

Rev. William Dean, late residence, Morrisville, Madison co. N. Y. Educated at Hamilton, N. Y. Mrs. Matilda Coman Dean, late residence, Morrisville, Madison co. N. Y.

Miss Ann P. Gardner, State of N. York.

Rev. G. C. Comstock, late residence, Rochester, N. Y. Sarah Davis Comstock, late residence, Brookline, Mass.

Mr. C. is son of the Rev. Dr. Comstock, of Rochester, N. Y. He was born in the town of Ulysses, in that State. Received his public education at Hamilton College, read the profession of law, was admitted into the higher courts, had formed a connection in business with a lawyer of respectability, when it pleased God, as we humbly trust, to bring him to a saving knowledge of the truth as it is in Jesus Christ. Soon after his conversion to the faith, he received the solemn rite of baptism, in the fellowship of the First Baptist Church in Rochester, at the hands of his father, its pastor, and of which he has ever been, and still remains a beloved member. Early were his attention and prayers turned towards the deplorable condition of the heathen world, while it seemed apparent that God had committed unto him a part of the ministry of reconciliation. His sympathies for them increased, and his conviction that it was his duty to consecrate himself to the service of God in laboring for their salvation strengthened, till in the course of his theological studies at Hamilton, he offered himself to the Board as a Missionary for foreign service.

On board the Cashmere are also the Missionaries sent out by the Am. Board of Missions, viz.—Daniel B. Bradley, M. D., his wife, Mrs. Emily Bradley, from the State of New York, destined to Siam, and Miss Adeline White of West Brookfield, Mass. Singapore.

All the above were present at these exercises.

The meeting at Baldwin Place on Lord's day evening was a season of delightful interest. The presence of idolatrous heathens, now washed from all their pollutions, and become servants of God, connected with the other exercises, rendered the place like that described by David "as the dew of Hermon, and as the dew that descended upon the mountains of Zion, where the Lord commanded the blessing, even life forevermore."

We are pleased to inform our friends, and also the friends of the Missionaries, that though their number is very considerable, their accommodations on ship

board are spacious and ample, and well adapted for their comfort and convenience.

The contribution at this meeting amounted to \$151 75 cents.

SYRIA.

JOURNAL OF MR. THOMSON DURING A TOUR TO JERUSALEM AND VICINITY.

Ride from Jerusalem to Jerico.

April 16, 1833.—The "Holy Fire" was the closing ceremony of the great week, and very early this morning we left the convent of Archangel, passed down the Via Doloroso to the palaeo, where the guard was already in motion, and from there, without a moment's delay, with the white flag of the pilgrim in front, and the green of the prophet in the rear, we set forward.—It was a merry hour apparently to every body. The whole population of the city, of either sex and every age, in their best, lined the zigzag path, along which the pilgrim host was to pass. With noise and pomp, such as Arabs only can effect, we passed out at St. Stephen's gate, wound our way down into the narrow vale of Jehosaphat, where once ran the little brook Cedron—over the south point of Olivet, and by the miserable remains of the city of Mary and Martha and Lazarus; and then prepared ourselves to descend; for you know we must "go down to Jerico." And sure enough down, down we did go, over almost perpendicular rocks for more than a mile, when the path became less precipitous. Still, however, following the dry channel of a brook, you go down for several miles farther, and it seems as if descending into the very bowels of the earth. How admirably calculated for "robbers!" You are walled in by such lofty and perpendicular rocks, as render escape impossible, while you might be crushed to death by huge rocks rolled down from the mountains above. The danger is still so great, that strong guards were stationed at short distances on the summits, the whole of the way to the plain.

After leaving the brook, which turns aside too far to the south, we ascended and descended naked hills for several miles, the prospect gradually becoming more and more gloomy. Not a house, nor even a tree, is to be seen; and the only remains are those of a large khan, said to have been the inn to which the good Samaritan brought the wounded Jew. Not far from here, in a narrow defile, an English traveler was attacked, shot, and robbed, in 1820. As you approach the plain, the mountains wear a more doleful appearance; the ravines become more cavern-like and frightful; and the narrow passes less and less passable. At length the weary pilgrim reaches the plain by a long, steep declivity, and doubtless expects to step immediately into the splendid city of Jerico. But alas! no city appears; and after a full hour's ride he pitches his tent, (if he have one) in a dry, sultry plain of sand, "sparsely sprinkled o'er" with burnt up grass. If he has no tent, a shriveled thorn bush is better than nothing, and if he cannot get that, let him do as we did, sit down under a broiling sun, and bear it as well as he can.

Finding the sun intolerably hot, we passed through the camp, and went on to the village, about a mile distant, and took shelter under some fig trees which grew round the sheik's palace. This is a high, square, castle-like house, the only one of any size in the place, and tradition says that the little Zacheus once dwelt in it.

* Reflections on the plains of Jerico.

After looking about the village, and riding a mile or two to the northwest, to see the great fountain, Ayn el Sultan, we returned to the camp about sunset, for protection. Having sung, "The voice of free grace," and "There is a land of pure delight" and united with

brother N. in prayer, we wrapped our cloaks about us and prepared to sleep. But the scenes of the day, and the circumstances with which we were surrounded, were of too novel and exciting a character to allow of sleep. Canopied with all the gorgeous splendor of an oriental sky, I communed all night long with the brilliant lamps of heaven. To the east and to the west, in parallel lines, ran the lofty mountains of Moab and of Valentine, like perpendicular walls reared up to heaven by the Creator himself, to guard this favored spot. At our feet flowed the Jordan, the most interesting river on the face of the earth; a little to the south, sleep in mysterious silence, the bitter waters of the Dead Sea; while underneath us, are the mouldering ruins of old Jerico, whose high walls fell prostrate at the blasts of Sardah's priests. What an assemblage of interesting objects! How well calculated to awaken deep and solemn reflection! Here, the swellings of Jordan rolled back that Israel's chosen race might take possession of the promised land. Thus when "on Jordan's stormy banks we stand," if the ark of God be there, the dark waters abligited, shall flee away at the presence of him who hath "the keys of death and hell." Here too, the smitten waters parted hither and thither, when the prophet of the Lord went over to be conveyed to the skies in a chariot of fire. We drink of the fountain which was sweetened by Elisha's cruise of salt. Here also, our blessed Saviour was baptized, the heavens were opened, the Spirit descended upon him in the form of a dove, and a voice from heaven said, "This is my beloved Son in whom I am well pleased." O! ye guilty cities of the plain, even here do ye lie sealed up unto the judgment day, suffering the vengeance of eternal fire. Be wise ye careless, lest you be overthrown and consumed with that other fire which shall never be quenched, and be cast into that other lake, of which this is such a fearful type.

From Jerico to the Jordan.

17. About three o'clock this morning there was a buzz in the camp, which in a short time became like the "noise of many waters;" and at four precisely, we set forward towards the Jordan, going to the south-east.—A large company of guards went before, bearing on long poles flaming torches made of turpentine and old rags, which threw over the plain a brilliant light, revealing double ranks of armed horsemen on either side of the moving host, careering in genuine Arab style, and plunging with fearless impetuosity through the grass and bushes, to drive out any Bedouins that might be lurking there. The governor with his body-guard, brought up the rear; thus we were defended on all sides. Nor was this caution at all misplaced. One poor fellow from Poland, having fallen behind was attacked, robbed, and stripped naked. As he had met with us before in Jerusalem, he sought us out in his distress, and one gave him a shirt, another pantaloons, and another a dollar, with which he was about as rich as before his misfortune.

After two hour's ride over uneven plains of sand, we reached the Jordan as the sun rose above the mountains of Moab. Immediately the pilgrims rushed headlong into the stream, men, women, and children, in one undistinguished mass. Many of the men were in a state of shameless nudity, and the females in changing their scanty dress were shockingly exposed. The haughty Turk sat upon his beautiful horse, and enjoyed the exposure of the "Christian dogs" highly. Nothing is more degrading in their estimation, than such exposure of females. The pilgrims, however, were highly delighted with their bath. The men ducked the females, as the farmers do their sheep, while the little children were carried and plunged under water, trembling like so many lambs. Some had water poured upon their heads, in imitation of the baptism of the Saviour, for it is part of the tradition that our Jesus was here baptized,

and the ruins of an old convent near at hand are still to be seen, and ascertain the exact locality, to the perfect satisfaction of the devout pilgrim. The Latins, however, maintain that the event took place some miles higher up the stream, and hence they bathe there. I hope they have convenient place than the Greeks. It could scarcely be more unsuitable. The banks are nearly perpendicular, and very muddy, while the current is astonishingly rapid, and at least ten feet deep. It required the most expert swimmers to cross it at all, and one less skilled would be inevitably carried away, as we had melancholy proof. Two Christians and a Turk, who had ventured too far, were drowned without the possibility of rescue; and the wonder is, that many more did not share the same fate, where thousands were bathing at once. This sad accident, which would have cast a shade over the whole assembly in America, produced very little sensation amongst the pilgrims. In fact, this pilgrimage seems to obliterate every benevolent feeling from the heart. For example when we left Jerusalem, the guard immediately in front of me, in coercing his horse, fired off his pistol, and shot a woman dead; and yet I never heard the affair named afterwards but with levity. And as we came along, if any poor woman was unhorsed and rolled down among the rocks, it called for nothing but loud laughter from the passing crowd. So far as I can judge, nothing but unmixed evil results from these foolish pilgrimages.

The Dead Sea.

After the pilgrims had bathed, we left them and turned down to the south, in company with three or four other English travellers and a guard from the governor, to visit the Dead Sea. We rode across plains of barren sand for an hour and a half, when we stood upon the shore of this memorable lake. Without any reference to what others have said, I can testify to the following facts. The water is perfectly clear and transparent.—The taste is bitter, and salt beyond that of the ocean. It acts upon the mouth and tongue like alum, and smart in the eye like camphor, and produces a burning prickling sensation over the whole body. It stiffened the hair of the head like pomatum. The water has a much greater specific gravity than the human body, and hence, no efforts would cause us to sink below the surface; and standing perpendicularly, you would not descend lower than the arms. Although there was evidence in the sands thrown upon the beach, that in great storms there were waves, yet there appeared to be some foundation for the reports of its immobility.—Notwithstanding there was a considerable breeze the water lay perfectly *lifeless*, causing not the slightest splashing against the pebbles on the shore. The ancient historians say that large quantities of bitumen were gathered from the surface of this lake; and is it not quite possible, to say the least, that it formerly existed in such quantities as to spread over the whole face of the sea, and thus effectually prevent the wind from interrupting its death-like quietude? Modern travellers state that there is very little of this substance now to be found, and certainly we saw nothing like it. We saw no fish nor living animals in the water, though birds were flying over it in various directions unharmed. We all noticed an unnatural gloom, not merely over the sea, but over the whole plain below Jerico. This is mentioned also by ancient historians. It had the appearance of the Indian summer of the "valley". Like a vast funeral pall let down from heaven, it completely shut out all prospect, at a short distance down the sea. Having gathered some singular pebbles from the shore, and filled our cans with water, we returned to the camp about noon, highly pleased with our excursion.

Ayn el Sultan—Ancient Jerico.

In the afternoon, in company with the same party, and escorted by the same guard, we visited again, the

fountain Ayne el Sultan. It rises at the base of a low hill, which has the appearance of an Indian mound, though rather too large for a work of art. But there are many mounds in the plain, precisely similar, and probably thrown up for the same purpose, as those which are so numerous in America.

The water is sufficiently abundant to turn a large mill and is beautifully transparent, sweet, and cool; and swarms with small fish. There seems to be no reason to doubt the tradition, that this is the identical fountain whose bitter waters Elisha healed. In fact, there is no other in the vicinity. On the margin of this delightful brook, grow great numbers of bushes, bearing a yellow apple about the size, and having much the appearance of the yolk of a hard boiled egg; beautiful to the eye, but nauseous to the taste, and said to be poisonous. I can do as others have done before me— inquire, “Is this the apple of Sodom?”

18. Spent the first part of the night in walking about the camp. The scene was truly oriental. Spread abroad over the whole plain, lay men, women, and children, of almost every nation under heaven. All languages, every variety of costume, and all colors, from the shining black of the torrid zone, to the white of Poland; all denominations of this sectarian world, Mohammedans, Druses, Maronites, Catholics, Greeks, Armenians, Copts, Syrians, Jews, Episcopalian, Lutherans, Presbyterians, Methodists, and infidels, in one vast congregation—the faint image of a gathering together at the last day, when the trumpet shall sound and wake the dead. Here too, were camels muttering their discontent, horses neighing, mules and donkeys braying, dogs barking, and jackals pow-wow-ing, in the out-skirts: while your ear was stunned with every possible sound of the human organs, from the harsh nasal song of the soldiers, collected in many groups around their fires, to the faint cry of the babes only a few weeks old. The camp did not become more quiet than a stormy sea, until midnight, when every thing was again set in motion.—We hastily mounted our animals, to keep from being trampled under foot, and falling into a long train of lights, set forward towards the mountain pass, down which we came at first. A similar line of torches, about a mile to the south, marked out the course of another division of the host. The night was exceedingly dark, and as we approached the narrow path leading up the mountain, the confusion became horribil. Women screaming in terror, when about to be run down by a long line of camels coupled together. Parents calling for their children, friends calling, hallooing for friends—mukarros beating and cursing their donkeys, to force them up steep rocks, those above calling out to those below, while the guards stationed upon the projecting rocks kept up a constant discharge of musketry, whose lurid glare, and hollow reverberations down the deep ravines, startled the “leaden ear” of night, and rendered what would have otherwise been ridiculous, almost sublime.—After we were fairly up the first mountain, we came in full view of the southern division, and the prospect was grand beyond description. For miles the long train of brilliant torches rose and sunk in graceful curves, corresponding to the hills and vales over which they marched, while the same discharge of fire arms was continued with even magnified effect. In about an hour we united our lines, and hurried on to the holy city, which we reached a little after sunrise, shivering with the cold wind of the mountains, but truly thankful that we had been permitted to perform this most interesting tour, with so much ease and safety.

LONDON MISSIONARY SOCIETY.

Abridged from the London Patriot.

The annual meeting of this noble institution was held at Exeter Hall on Thursday, the 15th of May. The attendance was, if possible, greater than on any preced-

ing occasion. The large hall was totally inadequate to accommodate those who sought admission; the lower room was then opened, and in a few minutes crowded to excess, and hundreds were obliged to retire. At 10 o'clock, Thomas Fowell Buxton, Esq. appeared on the platform, accompanied by several of the directors, and was received with enthusiastic cheering.

A part of the 65th missionary hymn was sung, after which the Rev. John Leitchfield offered up prayer.

T. F. Buxton, Esq. on taking the chair, said that it afforded him unfeigned satisfaction to witness so large an assembly on the present occasion. But while he saw so magnificent a meeting, he could not but remember that at former anniversaries of that society, they had had a gratification of which they were now deprived. He remembered that when, on one occasion, he was urging the claims of the negro, his voice was drowned by acclamations of satisfaction at the unexpected arrival of Mr. Wilberforce. (Cheers.) He (Mr. B.) would not speak of his (Mr. W.) wit or his eloquence; those were but the adjuncts to a heart abounding in love to man, and filled with the grace of God. How heartily did he (Mr. B.) respond to that passage in the prayer which they had just heard, thanking God for some who had left them, who had loved them so long, who had labored so abundantly, who had finished so well, and who had died so happy. He had not the satisfaction of seeing Mr. Wilberforce at his last short visit to London, for an intimation was conveyed to him by those who watched over him with unceasing solicitude, that a conversation with him, turning as it was sure to do, upon the all-absorbing question of negro emancipation, might be too much for his feeble strength. But as he was almost approaching the agonies of death, he lifted up his emaciated hands and said, “O that I should have lived to see the day when the country will give twenty millions of money for the emancipation of the slaves!” (Cheers.) It was a singular fact, showing the hand of Providence, that on the very night in which they were successfully engaged in the House of Commons in passing the words, the most important ever used: “Be it enacted, that all and every persons who on the said first day of August, 1834, shall be held in slavery within any such British colony as aforesaid, shall upon, and from and after the said first day of August, 1834, become and be to all intents and purposes free and discharged of and from all manner of slavery, and shall be absolutely and forever manumitted; and that the children thereafter to be born to any such persons, and the offspring of such children, shall in like manner be free from their birth; and that from and after the first day of August, 1834, slavery be and is hereby utterly and forever abolished, and declared unlawful throughout the British colonies, plantations and possessions abroad.”—About the time these words were carried, his spirit left the world. The day that saw the termination of his labors saw also the termination of his life. But let it not be supposed by any one that they gave the praise to Mr. Wilberforce, or to one whom they must call his worthy equal in the cause, Zachary Macaulay, or to any man. He knew the obligations which they owed them, but the voice of the Christian people of England was the instrument of victory; its Author, however, was not of human race [hear, hear]; but infinite in power, and what his mercy devised, his fiat effected. Let them take any of the facts of the case, and they would find that the hand of man had nothing to do with it. Let them take that most important point, the committee of the House of Lords. When the committee was formed, it appeared as though a death blow was struck to the cause. That committee was constituted of the avowed adversaries of negro emancipation, and were prepared with a host of witnesses who had arrived from the West Indies, and were ready to testify to any thing likely to lead to a continuance of slavery. The advocates of eman-

cipation had not a single witness ready, and yet witnesses were provided, and that by the West Indians themselves. A furious persecution had broken out against the ministers of religion in the colonies; they were not permitted to abide in the land, but were hurried off precisely at the point of time that they were wanted here [applause], and good service they did to the cause. Last year the Anti Slavery Society wanted a brief, cogent pamphlet, which would develop the evils and horrors of slavery. At that period, a poor book-keeper, in one of the plantations at Jamaica, was odious enough to read the Bible to, and pray with, a number of negroes, and rant about religion. [A laugh.] He was not allowed to remain, and hardly escaped with his life. He arrived in London, and was about to proceed to the north, where they might have heard no more respecting him, but Providence conducted him to his [Mr. B.'s] house. He took his leave of him, and after he had done so, he [Mr. B.] thought his publication would be important; he pursued him, induced him to give up his design of going home: at that juncture the publication was issued, and had a most important effect. [Cheers.] The meeting of the delegates was another important crisis. A circular was sent to various parts of the country, and the ensuing week upwards of 300 of the most respectable persons in the country congregated together. It was naturally to be expected, that there would be the greatest diversity of opinion among so large a body, but it pleased God to put unity into their hearts, and to say to government with one voice, that slavery should no longer continue. [Applause.] Another striking fact was the gift of twenty millions of money. It was surprising, that this nation, plunged in the deepest distress, and overburdened with taxation, heard the voice of the bondsmen, and the oppressed, across the Atlantic, and did not hesitate to give the twenty millions for his redemption. Future historians would pass lightly over the achievements of warriors and the discoveries of science, but would fix themselves on the fact, that England so willingly parted with its money where principle was concerned. It was urged in many quarters, that the country would never be able to pay the twenty millions, but the Exchequer had never been so full, as since that act was passed. [Cheers.] Again, the planters urged that the public would suffer for their philanthropy, that not an ounce of sugar would they be able to get; whereas he had lately seen a letter which stated that the crops had never been so abundant for the last thirty years as at the present period. [Cheers.] The manner in which the negroes had received the boon was also worthy of deep consideration. They had received it just in the precise way in which it was wished—humbly, dutifully, thankfully, and submissively. Many of the prejudices of the master had disappeared, and they began to see it possible that men might work as well under the stimulus of hope, as they had hitherto done under the brutal stimulus of fear. It gave him satisfaction to read a resolution from the Royal Gazette of Bermuda, dated Jan.

"Resolved in the Honorable the House of Assembly yesterday,

"That slavery be abolished within this colony, on the first day of August next, and that the apprenticeship system, contemplated by said statute, be dispensed with, so far as it regards the colony of Bermuda?"

It was a marvellous fact, that in the dangerous period to which he had adverted, not a single missionary was sacrificed, for if there had, not one shilling of the twenty millions would have been raised in this country. He knew the spirit which had been at work and which, in one part of the kingdom actually burst forth. Mr. Kuijb a missionary, whose life had been nearly sacrificed, was explaining to a congregation in Scotland, all the hardships he had endured, and the cruelties to which the negroes were subjected. An individual exclaimed, "What

is the use of talking here? let us take up arms and go and fight for them." (Cheers.) The honorable gentleman then adverted to the confidence which the friends of emancipation had cherished as to the ultimate success of their measures, which he stated was grounded on the fact recorded in Holy Scripture, with regard to Elisha and his servant, when the king of Syria sent spies to take them; and Elisha prayed that his servant's eyes might be opened to behold the chariots of fire round about them. He was not sure that any of them felt sufficiently the mighty change which had taken place. That meeting was commenced on the 15th of May, and it was on the 15th of May, 11 years ago, that he had the honor to propose in the House of Commons that slavery was contrary to the Christian religion and to the British constitution. He then ventured to say, that the movement which was made would end in nothing less than the extinction of slavery in every colony of the British dominions, and the result had proved that his expectations were not unfounded. (Applause.) The Hon. member then adverted to the exertions of Dr. Philip on behalf of the slaves in South Africa, and expressed his satisfaction that their emancipation had been effected through the instrumentality of a Missionary. On the first of August next what a change would be effected in one day! To-day a man would be a slave; to-morrow a free man; to-day a chattel, to-morrow, a man; to-day a slave, vile in his own eyes, and vile in the eyes of others, who must bow and tremble and look upon a fellow being as a man of a superior order; to-morrow his equal; to-day, no law but the whip and the will of his master; to-morrow, the whole authority of Great Britain is pledged to defend the smallest injury. Between the rising and the setting of the sun that glorious transformation would be made. (Loud Applause.)

The Rev. Wm. Ellis read an abstract of the Report, which was highly encouraging in all its details. The following is the number of Missionary Stations and Out- Stations belonging to the Society, in different parts of the world. Missionaries laboring at the same time, &c. &c.

	Stations and Out Stations.	Missionaries.	Teachers, &c.	Natives
South Seas	13	17	—	42
Beyond the Ganges	6	7	—	42
East Indies	151	31	—	112
Russia	4	4	—	—
Mediterranean	2	2	—	—
South Africa	25	21	—	20
African Islands	3	4	—	—
British Guiana	8	8	—	4
	—	—	—	—
	239	97	—	179

making, with upwards of four hundred school masters, and assistants, more than seven hundred persons, more or less dependent on the Society, exclusive of families. The directors have sent forth ten missionaries during the past year, and purpose sending about twenty more in the course of the year ensuing, chiefly to the East and West Indies. The number of native churches is 69, and that of native communicants 5,149; of schools the number is 437, and that of scholars 24,141. The number of printing establishments is 14, from seven of which have been printed 163,925 books, including 5,200 portions of Scripture, and from twenty-two stations 119,078 copies of books have been put into circulation during the past year.

The contributions for the usual objects during the year amount to	£ 15,177 4 8
Special, for the British Colonies,	1,261 19 9

The resolution was then unanimously agreed to.
The Rev. David Abeel, American Missionary to Chi-

na.—My Christian friends, I am honored with reading the following resolution :

"That this meeting contemplates, with sacred encouragement and hope, the present state of the Society's Missions in the East, the number of conversions to Christ, and the additions to the number of able native preachers of the Gospel, and regards the means of access which Divine Providence appears to be opening for the communication of the Gospel to China, as urgently requiring the most prompt and vigorous efforts."

I believe it is expected that a missionary should accommodate himself to the resolution only so far as that resolution accommodates itself to him. My theme is China; and I am happy to know that it is the sentiment of this auditory that China is a theme worthy not of men alone, but of the highest seraph in heaven. China is more populous than all the kingdoms of Europe combined; it has double the population of all those kingdoms and nations; it contains within itself a greater population than all the heathen world beside; consequently it is a theme which demands more than human eloquence, and more than the stammering tongue of one, who is so much used to foreign languages, as at times almost to forget his own, can say. That there are obstacles to the conversion of China all admit. China may be said to be surrounded by 3 walls; the outer wall is material, and it has been said by a shrewd calculator that it contains materials enough to build all the houses in England and Scotland. The next wall is political; here too I will venture to hope that there is material enough to fabricate all the exclusive policy in the world. (Laughter and applause.) The inner wall is moral, I should say immoral, and supported by prejudice and pride. We do not intend to deny that there are obstacles; but we know not how great they are, neither do we know how small they are, for the experiment has never been sufficiently tried; (hear, hear;) but we do know that repeated incursions have been made within these bulwarks and ramparts by foreign powers at different times. It has been stated on this platform, that Judaism entered China before the Christian era; Buddhism entered it in the first century; Nestorianism in the seventh century; Mahometanism in the eighth century; Catholicism in the 13th century; and if you will allow me the creative liberty of my countrymen, Mercantilism has entered it now in these last days. Men of all classes have been willing to hazard much in this enterprise, and some of them have embraced that as their cause. And shall we alone, who are thought to disesteem our lives in comparison with our object, shall we Missionaries and Christians, be the only ones to hesitate and stand appalled at those obstacles which all others attempt to overcome? There are many encouragements to Missionary labors in China, and there are five ways by which that empire may be influenced. First, by occupying stations along the coast, and upon the neighboring islands which have been recently explored. I know incredulity stands aghast at this, but what has incredulity to do with our cause? (Cheers.) Ours is the cause of faith, and faith shall triumph. One who has made the experiment has declared that this ground is both accessible and tenable, and he that can deny it let him stand forth, or ever after hold his peace. (Cheers.) Another way is by sending our ships (and I speak to you ye merchants, who are sending your ships along the coast of China) freighted with the precious deposits of our Bible and Tract Societies, thus pouring into the channels of lawful commerce the tide of immortality and love. The third means is by replenishing the parts to which all foreigners have access, with Missionaries. Mr. Chairman, I regret, I blush to state that until four years ago, when myself and a fellow laborer visited Macao and Canton, one Missionary only was resident there, and that Missionary you had the honor of sending, but why not have the honor of multiplying him a hundredfold? That

Missionary has done great things for us; he has prepared for us the means of influencing China; he has translated the Scriptures, and many invaluable works, into that language; and we his brethren are but his satellites, and glad we are to hold that place. (Loud cheers.) Another way of influencing China is through the march of commerce in the external islands of the kingdom, and without the empire, to which the Chinese trade. Here again there is no Missionary. But the fifth mode of influencing China, has never been, I will almost say, contemplated; otherwise, why has it not been practised? We all believe, and I hope that there is not one dissentient voice, that the decree has gone forth from the eternal throne for the conversion of all nations. We are called upon by the mighty Conqueror, who commands the armies of heaven, to enter upon this holy warfare. But where are the weapons to be employed? If China should be thrown open at this hour we have no missionary to enter it. Years are necessary to qualify them for the work, and yet why are we waiting? When is the time to prepare for an engagement? When the enemy is at the door and the battle commenced? Is this the system practised by men of the world? (Hear.) We may mention many encouraging facts. The people of China generally can read, and they read our books, which have enlightened them on subjects which, we believe, will produce a revolution in the empire. It now goes on in China, and those who have been there know there is something within and without to lead us to regard it as a volcanic mountain. When we hear the hissing, and rumbling, and roaring, and threatening tones of its angry fires, we believe there will be an eruption, and soon the whole face of things must be changed. I hear this society addressed from every quarter. The Bible Society asks, Who is to circulate the Scriptures? The Tract Society makes the same interrogatory. What is the reply? The reply is, "There are no missionaries to go forth." You are willing to double the number this year, were there men willing to go. Is this possible? I address you ye ministers of the Gospel, ye students of theology! Is this the case? And who gave you a dispensation to remain at home, when the Saviour says the field is the world? (Cheers.) Beware, lest you receive another dispensation that you shall remain from home forever. Who gave any Christian, who has received the gift of life himself, the liberty to choose his own station? We plead now with those not engaged in ministerial labor, and believe most confidently the world is never to be converted till all classes enter into this glorious enterprise and carry it forward with an energy never before witnessed. Laymen, ladies and gentlemen, are both demanded, as many as can go.

Should all the preachers of this country and America go forth, there would be but one to 1,000, and then you would leave nine-tenths of the population unsupplied.—Shall I excite you, my British Brethren to emulation? You gave us beyond the Atlantic wave the challenge; we have accepted it, and I speak not boastingly, but we have tripled your numbers in the ultra Ganges world.—(Cheers.) Now, if there be emulation, let it be in a desire and disposition to create such a blaze, such a luster of good works, as will while it throws other nations into the shade, enlighten all the world beside. (Cheers.) It is the belief of all those who have been in heathen lands, that the talent of the world's conversion is committed to England and America; and I am happy to have this opportunity to say, that on the other side of the Atlantic, we wish you to help us, and unite with us, to send forth hosts, and if possible to outstrip us in this glorious race. In every part of the commercial globe which we visit, we see two flags waving in the breeze, the English and the American. These nations, we say, are destined in the hands of God, no doubt, to exert an influence for the conversion of the whole world. (Cheers.)

You have set us beyond the Atlantic a noble example, and decreed liberty to your young western captives.—(Loud and repeated cheers.) You have filled the trumpet of jubilee with a blast, which hope to hear resounding through all the hills, and dales, and valleys, and forests of my native land, until slavery hides its accursed head, and expires with shame. (Renewed cheers.) But congratulate yourselves not too far; you have done but half your duty. There lies the East with its hundreds, thousands, and millions, enthralled. Now pass a resolution; pass a resolution of spiritual liberty to all these hosts, and we will hail you in America, and call you *Liberator Mundi* (Great and reiterated cheering.)

WESLEYAN MISSIONARY SOCIETY.

The anniversary services of this important Society commenced on the 2d of May.

T. F. BUXTON, Esq. M. P. was called to the Chair. After the cheering occasioned by that circumstance had subsided, he began by congratulating the audience on the circumstances under which they on that day met, and by calling upon them to thank that God by whom so much good had been accomplished. It had been his office, on former occasions, to present melancholy topics, and to indulge in gloomy forebodings as to the West India colonies; urging the missionaries to persevere in their duty, though the result should prove a martyr's death. Those men had stood firm; and their preservation amidst such fiery trials, was matter for gratitude and joy. They had lived to take vengeance on their foes and persecutors; but it was the vengeance of christians, imparting to the masters the tidings of mercy, and to their own emancipated slaves, the tidings of spiritual liberty. Already the most beneficial effects had been produced on the minds of some who had been the bitterest persecutors of the missionaries. They had expressed their sorrow, and were bringing forth fruits meet for repentance. Mr. Buxton then expatiated, for a short time, on the numerous benefits resulting from the abolition of slavery; the negro would henceforth be free to pray to his God, to read his Bible, to go to his chapel, to associate with his christian brethren, and to perform the other duties, and enjoy the other privileges, of a Christian man, without fear. The gloomy predictions which so many had uttered with so much confidence, as to the dreadful consequences of manumission, had none of them been realized. The bill had been made known to the slaves, its provisions and requirements had been fully explained, they had expressed the greatest satisfaction, and applied themselves to labor with the greatest alacrity. His excellency, the late governor had explained, the bill to them himself, and with smiles they exclaimed, "Ah, Massa, dat is just what nigger want!" But then, it was said, the planters would be ruined; the fact, however, was, that the West Indian property had become more secure, and had greatly risen in value. Then it was said, that to give twenty millions for such a purpose would ruin the people of England. But the interests had been paid, and yet the public finances were never more prosperous. Did the people of England grudge the twenty millions? ("No, no!" was loudly responded from all parts of the room.) Twenty millions had been given, but the colonies had been saved, the negroes had been proclaimed free, the honor of Britain had been retrieved, our character had been raised among the nations, and, he trusted the anger of the Diety had been greatly appeased. But, by this event, great and important duties had devolved upon Christians. A flood of instructors must enter at the door which Providence had thus opened, and then Christian members, and ultimately christian preachers, would be furnished in abundance. He knew that a noble effort had been made to increase the numbers of missionaries in the West Indies to seventy-one; but they must, if they

pleased, make that seventy-one a hundred. A hundred missionaries were not too many for 800,000 negroes. They owed that compensation to wronged, insulted Africa. They must remember there were still five millions of slaves in the world who were not emancipated. There was Cuba, the Brazils, America. Yes, free, liberal, enlightened, glorious America. Scarcely was there an American who would not declare his readiness to die for liberty; yet he held his fellow-men in slavery, and in some cases, in most cases, treated them with cruelty. But let our negroes be properly trained, they would then prove themselves good citizens and Christians, and slavery in America and other parts, would have a glorious downfall. Mr. Buxton concluded an address of considerable length, in the course of which he was repeatedly cheered, by saying, "One hundred missionaries, if you please."

The Rev. JABEZ BUSTIN then read an abstract of the report.

A tribute of respect was paid to the memory of Rev. R. Watson, Lord Teignmouth, the Rev. J. Hughes, and W. Wilberforce, Esq. In Ireland, several persons had renounced the errors of popery. The schools were in a flourishing state, containing 5,000 children. There were twenty-four missionaries, twenty-seven schoolmasters, and ten Scripture readers. At Stockholm, the mission had been very useful to some English—to many natives—and to the clergy. In Wurtemburg, Mr. Muller had done much good. Intemperance was greatly on the decline. There were twenty-six places opened for Divine worship, and 326 members in various societies. In France the missionaries were extensively and hopefully engaged. There were nine missionaries, 1,000 hearers, 268 members, 5 schools, and 200 children. Belgium had been penetrated by the missionaries; and, at Waterloo, a room had been opened, which was filled with about eighty attentive hearers. Invitations had been presented for missionaries from the upper Alps. The mountaineers were eager for the Gospel. At Gibraltar, in addition to the regular work in the garrison, a Spanish congregation had been formed. On the continent of India the congregations had been maintained, and a native ministry was forming. From Ceylon, the report was nearly similar; the system of village preaching was extending. In India there were twenty-nine missionaries, thirteen of whom were natives; 305 members, and nearly 3,000 children in the schools. In New South Wales, 113 members have been collected. There were two missionaries in Van Dieman's land, and three more appointed. In New Zealand, the seed of the truth sown was beginning to spring up. In the Friendly Islands the most sanguine hopes had been exceeded, 3,320 members had been added to the society since the preceding report. Four hundred natives taught in the schools; and there were nearly 100 native helpers. A canoe had visited them from islands nearly 300 miles distant to announce that their idols had been wholly cast away, and to pray for a missionary to teach them. In eight years, 10,000 hearers had been collected in the Friendly Islands, of whom 4,400 were members, and 3,434 were receiving education. In Western Africa, the missions at Sierra Leone were prosperous. Among the Foulahs, a great and effectual door had been opened. Dr. Lindo, of Southampton, though not a Wesleyan, had, together with his friends, subscribed £10,000 towards the support of that mission. In the West Indies, 71 missionaries were employed, besides catechists, who had the care of 32,000 persons, 23,000 of whom were slaves, exclusive of children and occasional hearers. A number of other stations were passed over for want of time. In the whole there were 106 stations, 240 missionaries and 45,786 members.

A note was read from lord Bexley enclosing a draft for £25.

Sir OSWALD MOSLEY, M. P. moved the adoption of the report. As a member of the Established church he hailed with cordial delight the success of that society. The field of the world was sufficiently ample to employ every christian denomination.

JAMES STEPHEN, Esq. seconded the resolution. As a churchman he was happy to testify to the success of that society in the West Indies. If he found one colony more peaceful than another—one which more than another met the views and wishes of Parliament—that was a colony in which their missionaries had been most laborious and successful. Those who knew the missionaries best, and who watched their labors most closely, were loudest in their praise. He was no lukewarm member of the Church of England, though he spoke thus. Might the blessings of God ever rest on its bishops, its clergy, and its institutions! But that church had taught him to say, "I believe in the holy catholic church," and had declared that church to be a congregation of faithful men, of believers in Christ. It had also taught him to believe in "the communion of saints,"—a communion in which were united the saints on earth and in heaven; and who doubtless united to rejoice over the return of every sinner to the fold of Christ, whether on earth, or in the presence of God in heaven.

Sir ANDREW AGNEW was received with loud and repeated cheers. He was a member of the Established Church, but he admired the Wesleyan Society. As to Colonial slavery he rejoiced in its abolition. He had been strengthened in his determination to support that measure by an assurance given by a gentleman, who had every means of knowing, that slavery was not a system which admitted of mitigation; and that the more instruction the negroes received, the less fitted were they to become slaves. That information, he said, had greatly influenced his Majesty's Government to bring about the abolition of slavery. He was, however, convinced that it was not by man that the abolition of slavery had been effected, and that it was not by man that it could be sustained.

The Hon. and Rev. B. W. NOEL, said, that he had not taken so lively an interest in the abolition of negro slavery for so many years, without also desiring most earnestly that the objects of that Christian Society might be fully realized; namely, to promote the knowledge of Christ among those who were now by law to be liberated. He would remind them, that on the success of that measure would depend greatly, the emancipation of five millions of slaves, and that the success of that experiment would depend greatly on the Christian instruction which might be imparted to the negroes. The Church societies were placed in great difficulties as it respected the Colonies; but, on that very account, it became other denominations of Christians to send forth their Missionaries, and if the negroes profited under their labors, and rose in the scale of society, slavery would soon cease from the Brazils and from America.

The Rev. W. SHAW, late Missionary in Southern Africa gave an interesting statement of the result of his labors in that part of the world, during a period of thirteen years.

The Rev. R. NEWTON, of Manchester, rejoiced that the boon of freedom to the negro slave, though long delayed, had been granted, and that on the 1st of August next, the trumpet of jubilee would utter its cheering sound. As to the twenty millions, the object was so great, and the public mind was so set upon its accomplishment, and it would remove such a blot from Britain, and so greatly benefit the churches, that he would gladly let the twenty millions go to liberate 800,000 negroes. Now, consistency required them to redouble their efforts for the spiritual good of those who were emancipated. He supposed that the additional twenty-nine Missionaries asked by the Chairman must be fur-

nished. In Manchester they had raised nearly 700*l.* for that purpose. The ladies of that place thought it became them to testify their gratitude to God, and projected a bazaar, the proceeds of which were to be devoted specially to the West Indies. He had expressed a hope that 1,000*l.* might thus be raised. By some means it had got into the papers that he stood pledged for 1,000*l.* The day came, and he now appeared there, not pensive, or sorrowful; not to ask for further time—or to offer 10*s.* or 12*s.* in the pound as a composition—or a bill for six or three months, or days or even hours. But he came humbly and affectionately to thank his friends of all denominations of Christians, and to tender, as a part—as a part only—of the proceeds of the ladies' bazaar, one thousand pounds.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JULY 5, 1834.

COLONIZATION SOCIETY.

The claims of this Society were urged in a very impressive manner last Sabbath evening by the Rev. Mr. Bacon. He took for his text the injunction of the Apostle to the Galatians; "As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith."

He led his auditors along the desolate coasts of Africa, marked with rapine and blood, until he landed them in the American Colony of Liberia, where were nearly 3000 of the former class, and some of the latter, who claimed our sympathies. They have many evils and embarrassments to contend with, yet they were a civilized and Christian community; and if they are suffering under the deprivations and distress that some have represented, they have a stronger claim for help. He took a view of the contending reports concerning the state of the colony, and proved that with all the difficulties and mismanagement attending the experiment, it had been crowned with wonderful success. The partial testimony of a few disappointed emigrants who have returned from the Colony, was to be relied on about as much as the representations made of this country by Mrs. Trollop and some other English travelers. What they have stated may all be true,—but is it on the whole a fair representation of our character as a nation? On the other hand we have the testimony of many disinterested persons of the first respectability who have invariably represented the colony in a favorable light. Among them are captains of merchant vessels, some of whom are of unblemished Christian character. The officers of our national vessels who have visited the colony, have made reports in their official capacity, at the special direction of the government of the United States. The missionaries of the cross who have dwelt among them, the agents of the Society and committees appointed by the citizens themselves, have all agreed in the same general statement of the prosperity of the Colony;—and shall we abandon them. They have been placed there by our charities and must be sustained.

A contribution was made at the close of the meeting in aid of the A.C. Society, amounting to \$99 43*d.*, exclusive of a pair of gold ear-rings, the value of which by weight is three dollars. Any persons who have not had the opportunity of throwing in their part, can send their donations to the Rev. Mr. Bacon, Elm-street, or to Mr. E. S. Hubbard, at the New-Haven Bank.

For the Religious Intelligencer.

THE ECONOMY OF MANUAL LABOR INSTITUTIONS.—Nineteen beneficiaries of the American Education Society, pursuing their studies at the Oneida Institute, earned by labor, within the year ending last May, \$541, 85, or \$28.52 each.

Fifty-eight beneficiaries of the same Society, pursuing their studies at Yale College, as undergraduates, earned by labor within the same year, \$1509.47, or \$26.02 to each individual.

Yet the Oneida Institute is on the Manual Labor plan, and is constantly soliciting money, on the plea of the wonderful advantages which it affords to young men to educate themselves by the avails of their own labor.—And what does this plea amount to? Why a young man in that Manual Labor Institute earns the magnificent sum of two dollars and a half per annum, more than is earned by young men in Yale College.

The most successful Manual Labor Institution in the world is the Lane Theological Seminary at Cincinnati. In that Seminary, twenty-three beneficiaries earned by labor, last year, \$1031.94, that is \$44.86 each.

In the Theological department of Yale College, six beneficiaries earned by labor, last year, 288.35, averaging \$48.06 to each individual.

How much better is the new invention than the old one?

These facts are from a table appended to the 18th Report of the American Education Society pp. 79, 81.

For the Religious Intelligencer.
INDUCTION.

Much of the philosophy of former times was little better than learned affectation. The vouchers of it were not willing to own their ignorance, and place themselves upon a level with the vulgar, and so they conjectured and theorized; but their hypothesis could not abide the test. Of late years a wiser course, recommended by Bacon, has been pursued, and people have been taught to found science on facts, to reason from induction, and to take nothing for truth without trial. Now this is what we wish in regard to the noblest of all subjects—theology. Why cannot this be tried by induction?

Example. If no sinner ever *has* of himself, changed his own heart, and none ever *will* of himself, then it would be *unreasonable* to say that he *has power* of himself.

For the Religious Intelligencer.

Extracts from a letter of Mr. D. B. BRADLEY, who embarked at Boston, July 1st, under the direction of the A. B. C. for Siam, as Physician and Teacher, (in company with Mr. Wade and others,) written to a friend in Yale College.

On Board the Cashmere, Capt Hallett; *July 2d, 1834.*

DEAR BROTHER.—You will perceive that I am now on board of a ship, bearing away to my long desired field of labor. I am cheerful and happy in the prospect before me. If I know my own heart at all, I would not exchange my situation for that of the most delightful which I can imagine I am leaving behind, in my dear native land. Nothing but the voice of the Lord, I think, would induce me to relinquish my purpose to labor, and suffer, and die, among my benighted brethren and sisters in heathen lands. The Lord Jesus I truly

believe has invited and commanded me to "go to the Heathen." His presence I trust is going before me. And why should I not be cheerful—why not rejoice greatly, now that I am permitted to follow Him in the glorious work of seeking and saving lost souls? Why may I not rise above every fear, since I may hope that my life is hid with Christ in God—and that Jesus will be with me always, even to the end of life, and in death?

I am one of a company of Missionaries, 18 in number, including the Burman and Karen, who return to their country, with Rev. Mr. Wade. We are truly a happy company—having the best reasons to be happy. Religious services were had on board our ship at 9 this morning, and it was a deeply interesting season. Great multitudes of the friends of missions were present, who manifested the liveliest sympathies in our holy enterprise. A few moments before we left the wharf, our company sang the Hymn, "Yes my native land I love thee"—I could wish that you, and every Christian student in Yale, had been present, to imbibe the missionary spirit which seemed indeed to glow, not only in the hearts of those destined to foreign lands, but in the hundreds who are obliged to remain at home. I trust, dear brother, that your heart is already fixed to give yourself to the work of foreign missions—if the Lord will. Let me entreat you to cultivate holiness of heart, and to do all you can to persuade others thus to prepare, and consecrate themselves to the same work. Bring them to consider seriously and prayerfully their obligations to publish the gospel to those who are wholly destitute of it—to inquire whether the Lord does not loudly call the young men now preparing for action, to turn to the Gentiles—to those who sit in the region and shadow of death. Affectionately urge them to consider whether He does not command them to aim speedily at publishing the gospel to all the world—to every creature."

WHO SHOULD GOVERN.—Who should have the government of the world if not its Creator? And where can all events be lodged so safely as in the hands of infinite wisdom? Is it not better that God should control the events of the moral universe—reigning throughout heaven, earth, and hell, with an energy which nothing can defeat, than that concerns of such infinite moment, should be left at uncertainties, and neither God nor creatures know what the final issue shall be? Without God on the throne, and a dominion absolute and universal, who could tell, but that "final ruin would drive her ploughshare o'er creation?" But while he reigns, ye who love him have nothing to fear. You may be certain that there is no more sin, no more suffering in the world, than what he has wisely permitted and will overrule for his glory, that all the jarring opinions of men, and all the changes which occur in society, will be made to subserve the purposes of his government, and to advance the holy and happy kingdom of his dear Son.—In the language of David you may triumphantly say, "The Lord reigneth, let the earth rejoice. Let the multitude of the isles be glad thereof. Clouds and darkness are round about him, righteousness and judgment are the habitation of his throne."

Dr. Richards.

REPORT ON THE STATE OF RELIGION,
Made by the Gen. Association of Connecticut, June 1834.

For more than one hundred and twenty years, it has been the duty of the General Association of Connecticut to assemble from year to year, for consultation and conference respecting the interests of the churches.—The time was when these meetings consisted of eight or ten delegates only, assembled to consult for the welfare of a few scattered churches, in a despised and unprotected colony, on the frontiers of civilization, and at the remotest outposts of Christendom. God smiled on those humble beginnings. The faith which took for its motto, *He who transported will sustain*, was not disappointed. And now the two hundred and thirty churches of Connecticut, over whose interests this General Association is called more immediately to watch, are the parent stock of thousands of other churches, scattered over a wide and widening empire, on which are turned the eyes of wondering nations, and from which the blessings of God's salvation are going forth to fill the earth with light and gladness. The hills which when the General Association was organized, were just beginning to brighten with the first blushes of the morning—the vales which then were beginning to become as the garden of the Lord, are now the ancient seats of knowledge and religion, venerable to the thoughts and dear to the affections of millions of our fathers, who now inhabit younger states, or are planting in new territories the institutions of social order, and of Christian truth. Thus, though Connecticut is, in population, and wealth, and political power, one, of the least states in this great confederacy; and though the churches over which we watch are in themselves an inconsiderable portion of the kingdom of our common Lord, the influence which these churches are able to employ for the glory of God, and the salvation of the world, is such as involves an incalculable responsibility. The revival of religion here, the outpouring of the Spirit of God upon our congregations, the ingathering of converts into our communion, stimulates the hopes and zeal of thousands far away. The suspension of the work of God here, weakens the hands and chills the hearts of sympathizing brethren over the land. The prevalence here of error, of disorder, or of discord and contention, the alienation of church from church, and pastor from pastor, the setting up of warning parties, would be distressing to thousands who now joy in beholding our order, our peace, and our steadfastness; would send trembling and paleness through all the hosts of Israel, as when a standard-bearer fainted. Nothing that is done in our churches, or by our ministers, is done in a corner. What is whispered in the ear is published on the house tops, and the multiplied reporters of religious intelligence send it abroad as on the wings of the wind, wherever there are eyes to read, or ears to hear.

The question, What is the present state or aspect of our churches, is a question of no trivial import. And on this review of the year now closed, the association would unitedly offer, and would call on their brethren in all the churches to join them in offering their humble gratitude to God, for the unnumbered privileges and blessings which his grace confers upon us.

The external prosperity of our ecclesiastical institutions is not less abundant than at any former period.—With very few exceptions, our congregations are reported as undiminished in numbers, and our ecclesiastical societies as thriving and increasing in strength. Old houses of worship are frequently rebuilt, and new congregations are gathered and established in new sanctuaries. And generally our people manifest an increasing ability, and an increasing willingness to sustain an efficient and faithful ministry, and an increasing readiness to honor them that are over them in the Lord, and to esteem them very highly in love for their work's sake.

All our reports from District Associations speak with

strong encouragement of the progress of the Temperance reformation. The principle that the use of ardent spirit as a drink is wrong, and that the traffic in ardent spirit as a drink is a sin against all the interests of the community, and a sin against that God whose tender mercies are over all his works, is beginning to fill the public mind; and an awakened and indignant public sentiment will soon stamp reprobation and shame on the brow of every opposer, and especially of every opposer who claims the holy name of a Christian.

As the progress of the temperance reformation has obviously much to do with the external prosperity of our churches and parishes, so it is intimately connected with the prosperity of every benevolent enterprise. Total abstinence from wasting and polluting products of the distillery, not only enriches but ennobles; and the people who have vanquished a corrupt and mischievous custom among themselves, are the better prepared to act manfully for the extension of the kingdom and glory of our Saviour. Accordingly, it is refreshing to perceive that all the great branches of the enterprise of the world's salvation, are wakening from year to year a deeper and stronger interest throughout our community, and are receiving larger and more regular and cheerful contributions. Probably twenty thousand dollars are annually contributed by the people of this state, freely and gladly, to the American Board of Foreign Missions. Twelve thousand dollars more are contributed to the Home Missionary enterprise. The American Education Society is growing in favor with our churches. More than eighty of its beneficiaries, now pursuing their studies in our colleges and schools, are supported by resources drawn from Connecticut alone. The American Bible Society, the American Tract Society, the Sabbath School Union, and the American Seamen's Friend Society, find our churches not unmindful of their claims.—The people of color in the midst of us are remembered by Christian philanthropy. The slaves of a distant portion of our common country, whose bondage disgraces our freedom, and offends the God of the afflicted, and those masters there who, amid many embarrassments, are laboring to bless and save them, share in our sympathies and our prayers. And the great work now going forward under better auspices than at some former periods, of planting Africa with colonies of her own descendants, who shall carry with them the institutions of knowledge and freedom and salvation, is watched with intensest interest, and by its friends at least, with stronger hope.

In comparison with some former years, the year past has not been illustrious with the display of God's renovating grace. Yet it is to be thankfully recorded, that not fewer than twenty of our churches have been permitted to enjoy pleasing, and some of them powerful revivals of religion. That there are so many, we would acknowledge to the glory of God. That there are no more, we would acknowledge with shame for our sins and the sins of our people.

The venerable and sacred institution of Yale College, crowned with its ancient honors, still rejoices in the blessings of a kind and watchful Providence. While a large number of its graduates form year to year enter the various theological seminaries in other parts of the country, very respectable classes as to numbers and talents, and piety, the spirit of revivals, and the spirit of missions, are enjoying the advantages of the theological department in that institution.

The Associations have been also informed, that during the last year a theological institute, having a manual labor department connected with it, has been established, chartered by the legislature of this state at their late session, and is now in operation at East Windsor, with encouraging prospects of success and usefulness.

From our brethren of the General Associations of Massachusetts and New Hampshire, of the General Con-

1834.]

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vention of Vermont, and the Evangelical Consociation of Rhode Island, whose delegates we have been happy to meet on this occasion, we learn that in those states God is remembering his churches, to defend and strengthen, and enlarge them. The Lord God of our fathers be with them evermore, and command his blessing upon them, like the dew upon Hermon and the mountains of Zion.

From the General Assembly of the Presbyterian church, we learn that during the year past, showers of divine grace have been poured down on nearly forty of their presbyteries; and that the churches of their communion are waking up more and more to the great work to which God is in these days so loudly calling his people—the work of converting every nation, and filling the whole earth with the praises of a reigning Redeemer. God speed them in that work, till the remotest wilderness shall blossom as the rose.

To that great work the members of the General Association would ever devote themselves. To that work they would again, and with a louder voice summon their brethren in the ministry, and in the churchos. Admonish by the departure of the blessed dead, who, during the year have rested from their labors; they would gird themselves anew for toil, and for conflict with sin and the powers of darkness; and looking up to the throne in heaven with the host of the redeemed on earth, would cry, O Lord, how long? Come, Lord Jesus, come quickly.

* Rev Lether Hart, pastor of the church in Plymouth; Rev. Salmon Cone, formerly pastor of the church in Colchester, and Rev. William C. Walton pastor of the Free Church in Hartford.

BOARD OF EDUCATION.

[The following very interesting and important address was, by request, to have formed part of the exercises of the Anniversary of the Board; but in consequence of the late hour to which the services were protracted, and also, the desire to leave room for our brethren from England and Wales, the Rev. Mr. Phelps kindly proposed to give way, laying his resolution on the table. We have been favored with a copy, which we give to the public along with the addresses of the evening.]—*Presbyterian*.

Resolved, That the aspects and efforts of the Papacy in reference to our country, ought to awaken the solicitude of every friend of civil and religious liberty; and give additional importance to those institutions which are engaged in the education of the ministers of the *true Gospel*.

Moved by the Rev. Mr. Philo F. Phelps, and seconded by the Rev. Dr. Miller.

[We are obliged to abridge this important article, for want of room.]

It is often affirmed that Popery is on the wane in the old world, and this is doubtless true; and it may be true that its fall there may synchronise with its rise here, or at least with the most strenuous efforts at its establishment.

The papal power has indeed been partially broken and its resources diminished, but it still exists, a civil and ecclesiastical power combined, and holds through the earth a widely extended dominion.

When we take into view the number of minds still under its sway, and their location amid the nations of the old and new world, it will be seen that it exceeds in many respects any other earthly power.

The Chinese empire includes greater numbers, but

they have little influence beyond their own walls; yet Popery, while it holds its scepter of civil power over three millions around the Seven Hills, has its emissaries and influence in every part of the world.

The "triumphs of the Reformation" and the wane of Popery, are statements by which we are liable to be deluded into fatal security.

It is true, it does not at once, follow the course of the Roman Eagle, and hold at its feet a subjugate and suffering world, but it does hold a dominion over nearly two hundred millions of minds.

In the light that has been diffused, many nations have regained their freedom, but "not one principle of the system has been abandoned," nor has the love of power lost any thing by the lapse of time.

That another conflict is to be expected with "the man of sin and son of perdition" has been believed by many since the era of the Reformation.

Whether our country has any thing to apprehend from such an event, is a question which demands our most serious attention, and is urged upon us by the providence of God.

Most of the leading Protestant divines in this country agree in expecting such a conflict, and believe also that this country will be the theater where it will be witnessed, and also that the time is not remote.

Some of the reasons for apprehending danger to our country will be mentioned, although the time will permit little more than an allusion to them.

1st. The system of Popery is adapted to prevail.

We are accustomed to consider the system as a prodigy of error and absurdity; and it is erroneous and absurd, but it has other attributes and aspects by which its absurdities are veiled, and the whole wonderfully adapted to a depraved world. It is the most finished production of that wisdom which is from beneath. Ancient in its appearance, imposing in its forms, high and infallible in its claims, holding out the prospect of indulgence in sin here, and the promise of heaven hereafter, who that knew man would not feel safe in predicting its success?

It seizes the deep sentiments of the soul fitted to respond to the claims of religion, throws around them the chains of superstition, confirms the reign of sin, embodies and baptizes the unchanged depravity of the world, and enthrones it in the earth in the sacred and abused name of Christianity. If the elements of the evil remain the same—if man continues as he is—then may we expect that Popery will gain proselytes. Then we may expect that this system, which has grown up under the supervision of Satan a thousand years, which Cecil with the plainness of truth calls "the Devil's master-piece," and which St. Paul speaking by the Spirit, calls the "mystery of iniquity," will prevail, or if it dies, it will be with a strife and struggle such as has never yet been witnessed.

If it had just made its appearance, and had but one hundredth part of its men and means, in view of the subtlety of its structure and its wonderful fitness for popularity in our fallen world, we might count upon its prevalence.

2d. The restoration of the order of Jesuits.

It is a remarkable fact belonging to the history of our times, that this order, after having been banished for their immorality from almost every civil government in Europe, and finally abolished by the Pope, has again been restored.

Popery therefore may now be considered as having her most efficient instrumentality in full operation.

3d. Our location and liability to foreign influence.

We occupy a small part of a hemisphere, the remainder of which belongs mostly to them. Eighty per cent. of the whole population of Canada is theirs. Mexico west of us, belongs to them, and the southern continent to Cape Horn.

Our free institutions, which constitute our true glory, facilitates their introduction. They stand forth to the world, a public invitation to all mankind to come and maintain them as they are, or modify them as future majority may decide. Our free institutions are in their infancy, and our number comparatively few. It is only necessary for them in sufficient numbers to come and live, and vote, and the land would be theirs. Should this event ever occur, unless they abandon the principles they have already professed, our liberty will belong only to the history of the past, and our only alternative be submission or death.

4th. Their present numbers in this country.

They have been variously estimated at from five hundred thousand to a million. They number between 300 and 400 priests, and also about 300 churches, 10 colleges, 28 convents, 14 male seminaries, 21 female seminaries, and 16 asylums.

5th. Their aid from politicians.

The fact that they move in a mass, and move according to the dictation of the priests, renders them a convenient instrument for the ambitious demagogue. The system is so well arranged, that in some parts of our country the priest can state before hand what number of votes he can bring to the polls for the person he advocates. Places can also be named, where priests have stated from the pulpit, what candidates must be supported. This gives great influence to the hierarchy of Rome in this country. They are also aided by infidels, who almost every where make common cause with them, and thus unite with politicians in "giving their power to the Beast."

6th. Aid by emigration.

This is their chief dependence. While by their colleges and schools, some proselytes are gained from nominal Protestants, their chief source of increase is by emigration. In 1833, it had been estimated that two hundred thousand arrived in this country by emigration; three-fourths of whom were Roman Catholics. From an estimate made by a gentleman connected with one of our theological seminaries, and published in several of our periodicals during the past year, it appears that the Roman Catholics have increased ten-fold during the last twenty years.

The population of our country doubles in about twenty-five years. If therefore, they are able to sustain the same ratio of increase for thirty years, the land will be theirs by an overwhelming majority.

This whole subject assumes a still more solemn aspect, when these facts are considered as the indications of a mature design on the part of the Romanists to establish themselves in this country.

Leading Protestants in Europe consider this as a prominent design at present with the court of Rome.

Priests and Laymen among themselves have avowed the same sentiment.

The crowned heads of Europe, the population of France and Austria through their Leopold foundation, the college of Cardinals at Rome, and through them

the whole papal world, are turning their efforts and resources to the same object.

These are some of the facts which have arrested the attention of many who love their country and the religion of Christ, and led them to apprehend danger to our country from this source.

But while we solemnly believe that a conflict is approaching, for the final result we have no fear. It may come, and in the union of all the enemies of Christ, the shock may be violent and agitating. It may come in our own time, and we may be called to witness such scenes as we now only know from history: or at a more distant period, and the blood of those who come after us may be sprinkled upon our graves, but whenever and however it comes, the Lord Redeemer will prepare his church for it and preserve her in it. The cause of truth is the cause of God, and will ultimately and eternally prevail. But if such a conflict is at hand, this and kindred Boards have much to accomplish. If the advocates and emissaries of superstition are multiplying throughout our land, and sustained in it by revenues drawn from all quarters of the world, ought not the preachers of righteousness to be also increased in number? If such a conflict is approaching, let the watchmen on the walls of Zion be multiplied until they shall see eye to eye, until looking from tower to tower vision shall meet vision, and through their vigilant care under God, Zion shall be safe, and the cause of truth be sustained.

But if no such conflict were apprehended, the church needs men. She needs them now, and will need a vast accession in her march to Millennial glory. If the whole church felt on this subject as its importance demands, hundreds and thousands might be speedily brought forward into the field, which is wide and whitening for the last harvest. The light of the Gospel would then pass over the earth like the light of the rising sun. The kingdom of Christ would come, and in the brightness of its coming every system of superstition and sin would pass away.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

LONDON, May 13, 1834.

That body which delegated the Rev. Messrs. Reed and Matheson to the American churches, had its annual meeting to day. "He that blesseth shall be blessed; he that communicateth, shall receive an hundred fold into his bosom." That spirit which sent forth those beloved brethren to America, has begotten on itself a rich and overflowing reward. The meeting at the Congregational Library to day was a very Pentecost, overflowing in numbers, and every heart overflowed with love. England, and Scotland, and Ireland were joined in the eternal and holy bonds of Christian affection. America only was wanting to have made the fellowship complete. Why did the American delegation fail? I regret it much and deeply. It would have been a consummation most devoutly to be wished; it would have been worth any sacrifice and any expense. However, Providence has so ordered, and we will hope it is for the best.

The results of the formation of the Congregational Union of England and Wales, merely incipient, as I trust, have already been most signal and happy. It has not only brought together England, Scotland,

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Ireland, and America, in the interchange of the representation of the most influential, active and efficient Christian denominations of those countries, but it has been the means of a holy coalition to-day in London, which I trust will never be dissolved, and which too, I am disposed to believe, will grow in numbers and strength till that same spirit, which evidently breathed upon the assembly to day, shall have subdued the world to Christ. Think of it, sirs, that in the midst of public and extraordinary agitations of this community—agitations by no means of a gentle character—such a blessed and hallowed calm as the breath of the mildest morn, and refreshing as the dew of heaven, should have been prepared of God to characterize the meeting of the Congregational Union of this day! I say—*prepared of God*; for no other power could have produced and formed it out of elements so deeply stirred under a sense of grievance from “the powers that be.” These very Christians, who have long and patiently borne with oppression beyond endurance, are coming out and rising in the strength of primitive Christianity. On civil ground they are firm, and resolved to meet the shock; as a band of brethren they are mighty through God, and thus armed and arrayed, the strong holds of oppression, I doubt not will fall before them.

The circular and pastoral letter of this Union will come before you in due time. It needs no commendation from me. It breathes like the spirit of inspiration. It is a document beyond all price.

It has seemed to me, that the meeting of this day is the beginning of better things for England.

N. Y. Obs.

From the New-York Observer.

COLONIZATIONISM IN CINCINNATI.

Much has been said of late by Anti-Colonizationists, about an extraordinary change of opinion among the students in the Cincinnati Lane Seminary, on the subject of Colonization; and the matter was deemed by them of such importance, that two of the young men (Messrs. Thome and Stanton,) were sent for to attend meetings in this city, and New-England, that they might communicate some of their new light to the “ignorant” inhabitants of this section of the country. The Emancipator says:

“Their visit to this region will long be remembered. It constitutes a new era. From Philadelphia, through N. York to Boston, and the eastern towns—thence up the Erie Canal and along the lakes, their track is resplendent with a new gleam of light on these dark wastes of apathy, ignorance and error, in respect to slavery.”

If the opinions of these boys are of so much consequence, perhaps the public will deem it of some interest to know what their instructors think on the same subject. We copy the following, therefore, from the last number of the Cincinnati Journal.

A meeting of the Colonization Society was held in the first Presbyterian church, on Wednesday, the 4th inst. at which the Rev. Dr. Aydelott, of the episcopal church presided. After prayer by the chairman, the agent of the society made a statement, setting forth the present condition and future prospects of the institution.

The meeting was then addressed at length by the Rev. Dr. Beecher, President of the Lane Seminary, who defended the Society, in an able manner, against some of the many charges brought against it, and endeavored to

show the friends of abolition, that they might and ought to act in concert with the Colonization Society. The meeting was then adjourned to Monday evening, the 9th inst., in the 2d Church.

At the adjourned meeting, the Rev. Profes. Stowe, of the Lane Seminary, gave a highly interesting address, in behalf of the society, which to our mind, was perfectly satisfactory, on every point. A resolution was then passed, recommending that a collection be taken up in all our churches, on the Sunday before or after the 4th of July, for the benefit of the Colonization Society. It was then agreed to adjourn to Wednesday, the 11th inst., at which time Rev. Professor Biggs, of the Lane Seminary, and Judge Hall, editor of the Western Monthly Magazine, were expected to give their views on this momentous topic.

We are glad, that this movement has taken place, and just at this time. To counteract the bane, the anti-slave should speedily follow.

Temperance Reform.

CONNECTICUT TEMPERANCE SOCIETY.

In our last volume we gave a brief summary of the anniversary of this society. We here make some extracts from the printed report.

The Temperance Society in the county of Middlesex stands first, in the order of time, on the list of our Auxiliaries. Its institution bears date September 21, 1828. At this was the pioneer of County Societies in the State, so it has ever been among the most persevering, efficient, and successful of them all.

“Much of our success,” says the Secretary, “has been owing to our monthly meetings; and though they have been continued five years and a half, there is no disposition to dispense with them.”

The additions made to the roll of members in this County, during the last year, have been 872, making the whole number reported 6,592. If to this number is added 1,887, members of thirteen Temperance Societies, not Auxiliary to the County Society; and then if a reasonable deduction be made for deaths, removals, &c., the aggregate of the Societies’ members in Middlesex County, in a population of 28,700, will stand at 8,000; which must be considerably more than one-third of all the inhabitants, who are competent to understand the subject.

The whole number of stores in this county is 98, of which 52 refuse to sell ardent spirits. There are five parishes in which there is no retailer found. In Lyme there was no application for a license the past year. In 1827 there were in Middlesex county 120 licensed retailers. In 1834 there are only 46. Of 59 manufactories of different kinds, 50 are conducted without spirits.

“In the stone quarries,” says the Secretary, “there has been an almost entire change. Before the Temperance Reformation there were not more than two or three in the County where spirit was not dealt out daily; and two years ago one-fourth of the number were purified. But now spirit is used in only four or five, at the most, out of twenty-three: and only 24 quarrymen out of 340 make use of it in the quarries.” It appears from the statements of the Secretary that a similar change, though not yet as extensive, is going on in the numerous fisheries and ship yards, which line the margins of the sea coast and the River.

The report from Windham County is highly encouraging. “From the first formation of that Society to the present time,” observes the Secretary, “its course has been onward. The accession to the Society have been from 700 to 1700 annually. The whole number of resident members at present in the County is about 7000, which is one-fourth of the whole population.

From Tolland County the Committee have received only a general, but yet a very favorable Report.

"Business is now done, to a very great extent, through the County, without ardent spirits, and without the least expectation of any aid from this source. As a general thing manufacturing establishments are excluding the article entirely from their establishments. Even in the Iron Furnace at Stafford, where a short time since, rum was thought as necessary to the hands as their daily food, a flourishing Temperance Society now exists." About half the Stores in the County, and some taverns, exclude the article from their trade.

"It is a peculiarly pleasing consideration," says the Secretary, "that the young, almost without exception, are on the side of temperance."

The whole number of members, who have united with the Temperance Societies in Tolland County, from the first, is a little short of Six Thousand.

From New London County, as no official Report has yet been received, no definite statements can here be presented, in addition to what was communicated last year. The Committee have received assurances, however, from the President and Secretary of that Auxiliary, now in this city, that the cause is prospering in the County at the present time more than ever before. More has been done, they remark, to diffuse light and influence on the subject of Temperance through the community, during the last six months, than for six years previous to that time.

In the month of November a County Convention was held, which was well attended; and in which various topics bearing upon the Temperance cause were discussed with much interest and with happy effect. This Convention appointed an Executive Committee for the County, separate from the County Society, by whom an Agent was to be employed; depositories established; and Temperance publications circulated throughout the County. This Committee have since established a depository in Norwich, and appointed Rev. Charles Hyde as their Agent to keep the depository, and to visit the towns for the purpose of getting the Temperance Recorder into circulation; and to attend to the distribution of it from month to month. About 3,000 copies of the Recorder have already been put into circulation. The same Committee have also employed another Agent, to go through a considerable part of the County, lecturing in the several school districts; whose labors have been productive of much good.

The Society in Litchfield county reports thirty-seven Auxiliaries, and embraces more than 12,000 members. "We have endeavored," says the Secretary, "to avoid excitement by which any might be induced to join who would afterwards become unworthy members. Our principal weapons have been 'light and love'; and by patient perseverance in the use of these instruments of heavenly temper, we have carried many a strong hold of prejudice, and broken up many a den of intemperance." Considerable has been done in Litchfield County, on the plan of school district societies, so extensively pursued in the State of New York. It was resolved in a County meeting, last January, to attempt the formation of such a society in every School District in the County, and "with the consent of parents and guardians, to induce every child that can write its name, to subscribe the temperance pledge." In some towns this has been carried into effect. It was found to a great extent that parents who were not themselves members, and many who had hitherto opposed the cause, willingly consented to the enrollment of their children.

From Fairfield County the returns are so imperfect as to be of little value to the Committee. No statement is furnished of the present number of members, nor of the last year's increase.

The County of Hartford has furnished no Report this year. From personal knowledge the Committee are

able to say that the number of members in that County is rising of 12,000. The cause is not in the least degree losing its hold upon the confidence and affections of the people.

In New Haven County the number of inhabitants, according to the last census, is 43,842. Of these, it is stated in the Report, at least 12,000 are members of the Temperance Society. And it is estimated by Delegates to the County meetings from the different towns, that at least one-half of the population make no use of ardent spirit. "The obstructions to our success," says the Secretary, "aside from the confirmed habits of a portion of the community, are briefly these—a want of combined effort on the part of the friends of temperance; indifference on the part of many of its professed friends; and opposition from some members of the church of Christ. Of this last the Society have a right to complain, as it has proved, in almost every town, the only difficulty which it was not easy to overcome."

The Committee are happy to state that the New Haven Temperance Societies have been peculiarly active and successful during the latter part of the year, and that the importance of carrying forward the reformation here, begins to be felt by a large portion of the citizens. There is no place under the sun where a Distillery, sending up "its pit like smoke"—and one hundred dram shops, with their endless train of evils, appears a fouler blot upon the creation of God than upon the surface of this fair City.

From all the foregoing statements and estimates, it appears that the total number of members of the Temperance Society in Connecticut, is not far from SIXTY-FIVE THOUSAND.

Independent of the stated routine of efforts on the part of our Auxiliaries, as above reported; other extraordinary measures have been adopted, during the year, to advance the cause; all being designed to operate in the same way, by the persuasion of a kind moral influence. At the suggestion of the Hartford County Society, the Committee called a State Temperance Convention at Middletown, which was held in December, and was composed of about 130 delegates from all parts of the State. That was truly a noble meeting—and its deliberations and proceedings were characterized by the most perfect harmony. The friends of the cause had the satisfaction to witness the passage of the Resolution, by that body, *without a dissenting voice*, "That the traffic in ardent spirits as a drink, is morally wrong; and ought to be abandoned throughout the world. The Convention prepared an address to the People of Connecticut, which was published in the papers.

Since that time County Conventions have been held; with happy effect, in the Counties of Litchfield, Fairfield and New London.

It was proposed, at the County Convention in Fairfield, that a Young Men's Temperance Convention, for the State, should be held at New Haven in the course of the ensuing year. This measure the Committee would earnestly recommend, in the hope that it may be brought forward as early as the month of October or November.

The Corporation of Newburgh, Orange Co., N. Y. refused this year to grant any grocers licenses; and five grocers have been prosecuted for selling without license: the sale is at present much checked.

A correspondent at Rochester, N. Y., writes, "probably no licenses will be granted, even to taverns to sell rum this year. The mayor and aldermen are all of one mind; they have moral courage to do their duty."

In one town in Connecticut, where were once twelve or thirteen distilleries, there is now not a distiller or a retailer. A glorious victory indeed!—*Evangelist.*

Revivals.**BROWN, OHIO.**

A protracted meeting commenced in Brown congregation on the 23d of May. The pastor, Rev. A. oab Jinks, was disappointed of ministerial assistance, and in his narrative says—"And now as human help had failed, Christians began to depend on God, and earnestly pray for the influences of the Holy Spirit."

The attendance, interest and solemnity daily increased, until the Sabbath. The prayer meeting on Sabbath morning was well attended, and was evidently a precious season to Christians. There was an unction of the Holy Spirit, and a refreshing heavenly calm in the souls of the friends of Christendom experienced by them; and during the morning discourse, and the administration of the Lord's Supper, they seemed to be present with their ascended Redeemer. It was a season of great interest, and deep searching of heart, among Christians. During the discourse in the afternoon, Christians were evidently much excited to prayer, and sinners were greatly alarmed. Many wept, and were evidently led to inquire what they must do to be saved. On Monday the solemnity was still greater, and when the anxious were desired to retire to a school house for conversation, it was apparent they were in a great strait.—One, however, soon arose, and repaired to the place appointed; in a few minutes three or four others followed—and from this time during the exercises in the church one after another left the house and met with those who had previously gone to the anxious room. The first that retired, who it was then found had long been oppressed with sin and guilt, soon found relief—and before the meeting closed, two others gave evidence that they had submitted to God.

On Tuesday the number who went to the anxious room was 28—six of whom gave evidence of submission to God. Owing to the exhaustion of the pastor, the meeting was then closed. On the following Sabbath, however, it was found that the work was still going forward—God was still working wonders. At the anxious meeting on Monday, it appeared that fifteen in all of the number of the anxious had hopefully submitted to God. The Pastor closes his narrative by remarking, that "as relates to the leading features of the work, it has all the marks of being a deep work of the Holy Spirit. In all, or nearly all, there is a deep sense of total destitution of true holiness, of entire depravity, and the entire inability of sinners to change their own hearts."

From the New York Evangelist.

BERGEN-CENTER, N. Y. June 19, 1834.

Brother Leavitt—Believing that God would hear prayer and bless the efforts of his children, we resolved to set apart a season, in which, to make an extraordinary use of the ordinary means of his appointment for the salvation of souls. We commenced by holding prayer meetings in the afternoon and evening, for several days in succession; the burden of prayer being, that God would send down the Holy Spirit to quicken his children and convert sinners; and before our daily preaching commenced, which was on the 13th ult., it was found that God had heard

and answered prayer, and opened the mouth of the young convert to speak of his goodness. The preaching was sustained for the two first days by brethren Stratton and Elliot, and after that time mostly by brother J. Burchard, who arrived the second day at evening. We were also assisted in the inquiry room by brethren Childs and Walker. Our meeting continued for ten days, when it was found, that from eighty to ninety professed to have had a former hope revived, or to have passed from death unto life. Many of these belonged to neighboring societies, and some at a distance, who had only taken up a short residence in the place. As the result of the meeting twenty-six have already united with the Presbyterian church in this place. Others probably will unite, and some will go to other denominations.

In addition to the number of hopeful conversions mentioned above, there is a large number of children at and under the age of twelve years, who profess to have been born again by the Holy Ghost. During the meeting, the children, the most of whom belonged to Sabbath schools, in this and neighboring societies, were collected together in a room by themselves, and received the instructions of Mrs. Burchard. Many of the mothers and Sabbath school teachers attended from time to time, and this meeting, for the benefit of the rising race, was sustained, it is believed, by the prayers of all. God as we believe, heard and answered, and sent down the Holy Ghost, to seal many unto the day of redemption. None of these have as yet been admitted to the communion table, neither have they been cast out to wither in the storm. They meet in the session room during the morning exercises on the Sabbath, where they receive instruction adapted to their understanding from the superintendent of the Sabbath school, the measure being intended as a preparatory step to their being received, especially such as shall continue to give evidence of love to Christ, and to the special ordinances of his house.

The doctrines chiefly insisted on were these—The extent and purity of God's law—the total depravity of man—the eternal purpose of God to save through the death of his Son—the necessity of being born again by the Holy Ghost—the freeness of salvation—and the immediate duty of all to comply with God's terms of reconciliation.

In conclusion, we would ascribe all the glory to that God who works salvation in the midst of the earth.

JOSIAH PIERSON.

Obituary.

"Man giveth up the ghost, and where is he?"

DIED.

In Orange, on the 4th inst., Mrs. Eunice Sperry, wife of Mr. Asa Sperry.

In Hamden, on the 27 ult., Mr. Asa. Gilbert, aged 82.

In Huntington, Miss Grace Judson, daughter of Mr. Isaac Judson, aged 18.

In Newtown, suddenly, on the 25th June, Mrs. Sophia Botsford, aged 30, wife of Gideon Botsford, Esq.

At St. Augustine, East Florida, 6th inst. after a lingering illness, Mathew Peck, Esq. in the 34th year of his age, a native of Berlin, Conn, and late of this city.

SKILL

Poetry.

From the Western Recorder.

THE SABBATH SCHOOL.

Group after group are gathering : such as prest
 Once to their Saviour's arms, and gently laid
 Their cherub heads upon his shielding breast,
 'Tho' sterner souls the fond approach forbade.
 Group after group glide on with noiseless tread,
 And round Jehovah's sacred altar meet,
 Where holy thoughts in infant hearts are bred,
 And holy words their ruby lips repeat,
 Oft with a chasten'd glance, in meditation sweet.
 Yet some there are, upon whose childish brow
 Wan poverty hath done its work of care.
 Look up, ye sad ones ! 'tis your Father's house,
 Beneath whose consecrated dome you are :
 More gorgeous robes ye see, and trappings rare,
 And watch the grander forms that gaily move :
 And deem, perchance, mistaken as you are,
 The "coat of many colors" proves his love,
 Whose sign is in his heart, and whose reward above.
 And ye, blest laborers in this humble sphere,
 To deeds of saint-like charity inclin'd,
 Who from your cells of meditation dear,
 Come forth to guide the young untutor'd mind,
 Yet ask no payment, save one smile refin'd
 Of grateful love—one tear of contrite pain !
 Meekly ye forfeit to your mission kind
 The rest of earthly Sabbaths : Be your gain
 A Sabbath without end, 'mid you celestial plain.

WINE.—Something more than two thousand years ago, a Persian nobleman, in the court of Darius, delivered his opinion of wine as follows :

"O ye men, how exceeding strong is wine ! It canst all men to err that drink it : it maketh the mind of the king and of the fatherless child to be all one ; of the bondman and of the freeman, of the poor man and the rich ; it turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt. It maketh every heart rich, so that a man remembereth neither king nor governor ; and it maketh to speak all things by talents. When they are in their cups, they forget their love, both to friends and brethren, and a little after draw out swords ; but when they are from the wine, they remember not what they have done. O, ye men, is not wine the strongest that enforceth to do this ?"

DAILY RETIREMENT.

The wisdom of all ages has recommended occasional retirement from the world for the purpose of moral and intellectual improvement. "There has been no man," says a great author, "eminent for extent of capacity or greatness of exploits, that has not left behind him some memorials of lonely wisdom and silent dignity." It is in solitude that the statesman forms his plans, and the warrior prepares his conquests, and the scholar amasses his store of intellectual wealth, and the man of science tries his experiments, and the moral philosopher watch-

es the processes of his own thoughts, and endeavors to analyze and develop the laws which regulate the economy of the human mind. But retirement is peculiarly important for religious purposes, and for the culture of the graces and virtues of the Christian life. No eminence of religious character and excellence can be acquired apart from a studious regard to the moral state of the mind ; and however powerful may be the motives to the pursuit of holiness, it is certain that we can only be influenced by them, in the degree in which they are made the subject of consecutive thought, and of voluntary attention. They who know any thing of the absorbing nature of the business and commerce of the world, know that the heart needs a continual reward of holy affections, and that what may be deemed the daily waste and expenditure of religious impression, must be perpetually repaired, by frequent converse with God.

"And wisdom's self

Oft seeks to sweet retired solitude,
 Where with her best nurse contemplation,
 She plumes her feathers and lets grow her wings,
 That in the various bustle of resort
 Were all too ruffled, and sometimes impaired."

Detroit Courier.

CRUMBS.—Humility is a very convenient thing to many ; their whole religion consists in it ; always self-accusing, always complaining of themselves, they offer to God a broken heart : like the furrow gone over by the plough but not by the sower.

It is with Christian truth as with the air we breathe, the elements of which combined, give life ; separated, destroy.

It is harder sometimes to pardon injuries than ridicule.

Weakness is not the same with flexibility. The man who yields in small things, but resists in great things, the man who stoops to conquer is not feeble man.—A river winds humbly round even a slight mound ; but nothing can stop it, and it is sure to reach the sea.

I sigh to think how little it takes to make me hate those I love. What then is my love ?

We can bear better to be excelled than to be equalled.

An error is often the more dangerous for being near the truth.

EVIDENCES OF GROWTH IN GRACE.

That Christian is growing in grace, who finds himself becoming more dead to the world—more alive to the importance of his salvation, and more sensible of the difficulties with which it is attended—more humble under a sense of his weakness, and more dependent on Christ—more victorious over depraved propensities—more self-denying—more lively in his relish for religious duties, and more spiritual in their observance—increasing tenderness of conscience, and watchfulness against sin—a lively concern for the prosperity of Christ's church—meekness under injuries, and a spirit of forgiveness—receiving with calmness and love the reproofs of good men—a grateful spirit for even common and mean mercies—resignedness to the will of God under trials—a habitual sense of the presence of God, and a desire to act for his glory.—JOHN BARR.

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